

The South African Outlook

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The South African Outlook

Securus judicat orbis terrarum ; St. Augustine.
(The verdict of the World is conclusive. Trs. Oxford Dictionary of Quotations.)

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Royal Occasions.

The Queen and her Royal House have had their share lately of the joys and sorrows that make up the common lot of humanity. The whole Commonwealth has rejoiced at the birth of a prince, soon to be christened Andrew Albert Christian Edward : and cordial congratulations are being offered to Princess Margaret on the happy occasion of her engagement to the man of her choice, Mr. Anthony Armstrong-Jones. The whole world has followed the career of the Princess with sympathy, and all will acknowledge with gratitude her dutiful recognition of her responsibilities in the high position which is hers by birth, and will wish for her all the happiness which a wholesome family life can provide.

Deep sympathy has been expressed at the loss sustained by Admiral Earl Mountbatten and Prince Philip in the death of Lady Mountbatten while on a tour in the East.

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As others see us.

The Rev. Eugene Carson Blake, Clerk of the United Presbyterian Church in the United States, who was one of the overseas delegates to the recent Ecumenical Conference in Johannesburg, is quoted by the *Monthly Newsletter* of the Dutch Reformed Church (Transvaal and Natal) as follows : "To church leaders and members in other parts of the world, I would like to say this about South Africa : South African church leaders will be helped more by understanding and loving criticism from the rest of the world than they will be helped by needling or harsh criticism.

I did not find racial prejudice amongst South African Christians to be more prevalent or very different from that in my own country. The way to solve South Africa's problem cannot in my judgment be found by pressure from outside, but can only be found as South African Christians realise that their dark skinned people are affected by all the ideas of independence and nationalism in the rest of that continent and that nothing but disaster will come finally unless European and African Christians and others of goodwill will work out together answers to the racial, economic and political problems of the nation. Europeans in South Africa must learn that the Africans will refuse to accept even good things done for them, whereas their demands may be much more moderate when they feel that their leaders are being consulted and listened to and given responsible citizenship." Speaking directly to South African Christians Dr. Blake says : "To an outsider sympathetically interested in all your churches, it appears that the most important single thing that needs to be done is somehow to provide locally and nationally for regular and repeated frank communication amongst lay and clerical representatives of the several denominations, both Bantu and European. It is my judgment that lack of continuous conversation among European church leaders of the several denominations will be as serious as a similar lack across racial or colour lines. In this day no church which takes seriously its obligation of obedience to our Lord Jesus Christ dare remain in isolation from fellow Christians in other parts of the world." Commonsense indeed, to which we would add that we in South Africa must pay heed to what responsible leaders in the world outside have to say about our way of life.

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Unrest and Riot.

Last month we had to note the deplorable riot at Cato Manor arising out of a liquor raid. This month we regret that riots have occurred in Vereeniging and Cape Town with outbreaks in other centres. These last seem to have been directed against the reference books which were recently introduced in an endeavour to minimize the nuisance of a multiplication of documents which had to be carried by an African. Both at Vereeniging and at Cape Town there was serious loss of life—over 70 killed—and one hundred and eighty wounded. In a statement in the House of Assembly the Prime Minister put the onus on the propaganda of the Pan Africanist Congress, a militant offshoot from the African National Congress, but claimed

that the disturbances should be viewed against the background of events over the whole continent, which is a true-enough point of view; but if ministers had been present when Mrs. Ballinger moved her motion on the 4th of March against the whole pass system, a motion which was seconded by the Native Representative for the Transkei, Mr. Stanford, they would have heard a reasoned explanation of the animosity which our methods of government are fostering in the minds and hearts of the African. As we are accustomed to expect from Mrs. Ballinger, her exposition of the ills from which the African people are suffering was masterly and was followed up by Mr. Stanford with some telling figures of the failure of the government policy to do what it was intended to do, viz., keep the African out of the towns. On the human aspect Mrs. Ballinger had one illustration of what is happening which would be almost incredible anywhere but in South Africa. She quoted what she called a most extraordinary case in a Karoo village, where one would think there was no question of a rush to a town. She said (we quote from Hansard):

"An old African parson friend of mine was conducting a children's choir which he was in the habit of taking round for the purpose of giving concerts in order to raise money for the local African schools. He took himself and his choir to the neighbouring village and, in due course, I gathered, gave a concert in the course of the day in the location in that neighbouring village. He and all the children were arrested for not having a permit to go into the location, and it cost him between £51 and £61, on an admission of guilt, to get himself and the children back out of the town. That is how this thing works. In terms of the law an African may be in the town for 72 hours, but he has to prove that he has not been in the town for more than 72 hours, and he cannot go into a location without a permit even during the course of that 72 hours. So we can see what the virtue is of that provision."

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The Senate Bill.

Nobody will regret the passing of the Senate as at present constituted, as it has been in the eyes of many a symbol of how the constitution can be wrested to bring about whatever the Government of the day wishes to do, but for which it cannot secure the necessary statutory authority in ordinary course. The adoption of the device by which the will of the government was made to prevail has weakened the whole structure of the body politic and may have consequences as yet unforeseen. In proposing to reduce its inordinate size, however, to something like normal proportions, the Bill perpetrates another wrong equally significant. *It completes the removal of all representation of the Bantu from both Houses of Parliament.* In the Assembly Dr. D. L. Smit, the member for East London

City and a former Secretary for Native Affairs, said: "This Bill makes a further retrogression in race relations. I say that it is in conflict with the spirit of the Act of Union and that it is no more acceptable than the Act of 1955. Our friends on the Government benches are constantly talking about democracy, the democracy that we will have under our future Government. I don't think they really understand what democracy means." Dr. Smit then read to the House the definition of democracy as contained in the *Afrikaanse Woordeboek*, the latest authoritative dictionary available. It describes democracy as a form of government under which all classes of society, down to the lowest, are represented. "The Bill before the House," he said, "is the antithesis of that definition. I say that because the central feature of this Bill excludes the non-Europeans from the last vestige of elected representation in the Upper House which has always been regarded as the forum where their voice shall be heard. There is an added stigma too, in that whatever advance a Native or Asiatic may make in this country, whatever advance he may make in civilization or education, he is in future to have no representation in that House, in place of which we have so bolstered up the tribal system for the 3½ million reserve Natives, and the 6½ million Natives outside the reserves get precisely nothing. I think that this is a monument to the faithlessness of the Government towards the non-Europeans who, at the time of Union, were assured that the Senate would be a place that would take care of the interests of the non-Europeans." No one in the country has a more detailed knowledge of Native Administration than Dr. Smit and this quotation from his speech gets to the root of all reasonable opinion at home and abroad on the issue of Parliamentary representation.

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A South African Commonwealth?

In view of the loose analogies which are being drawn between the congeries of Bantustans and the White State of South Africa, and the British Commonwealth, it is worth while recalling an extract from a speech of Field Marshal Smuts which was quoted in the correspondence columns of the *East London Daily Dispatch* of 10th October last year by Dr. Smit. In this speech which was delivered on the 9th of November 1949, Field Marshal Smuts said: "The concept of a United South African Nation is fundamental to this country and to the policy of our party. National unity must be the rampart behind which the democratic freedoms of the people will be entrenched. The Party will bring about and maintain residential and social separation between the races of different colour, but accepts the fact that the non-European is part of our community and essential to the economic progress of South Africa, and is entitled to his just reward. The United Party will continue positive measures for non-

European welfare, in education, in health, in housing, in making provision for his betterment in the reserves, and urban settlements in European areas, and also in the fair measures of self-government and self-administration which will be continuously extended to them." Dr. Smit adds that the suggestion that General Smuts ever visualised "separate independent Native States is a travesty of the truth and the use of his name to bolster up the Nationalist policy of apartheid is another contemptible manoeuvre to mislead the public on the eve of an election."

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The Progressive Standpoint.

Equally against the partition of South Africa into White areas and Bantustans is Dr. Steytler, the member for Queenstown, and the leader of a party which has some outstanding younger men in its ranks. He and they have seceded from the United party, which is the main opposition one, on the general ground that its policies are not sufficiently differentiated from those of the government. Dr. Steytler's advice to the country is to face the fact that it is a multi-racial country and is going to remain so. He declares that any durable constitution must contain adequate safeguards for each racial community against domination by any other. It must accord to each of these communities its due share in the government of the country and must guarantee the fundamental rights and liberties of the individual, irrespective of race and colour. In his opinion territorial separation of the various communities is not feasible.

The crux of political representation in South Africa is of course the adoption of a plan which will guarantee the white minority against domination by the overwhelming black majority, and we shall await with interest the report of the committee of the Progressive party which has been nominated to study this and allied problems. We shall also watch the progress of the attempts in Kenya and the Federation to deal with the same problem under even less advantageous conditions for the white minorities in those countries.

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Two new Colleges.

A College which is intended to develop into a university for Coloureds was opened by the Minister of Education, Arts and Science at Belleville in the Cape, and a College for the Bantu of the northern Transvaal was opened a day or two later at Turfloop by the Minister of Bantu Education. Although we do not believe that these Colleges conform to the highest ideals of university organization, they do afford opportunities for non-Europeans to fit themselves better to be citizens of their country and we hope that full advantage will be taken of them by those who have gained the requisite qualifications for admission to the university of South Africa.

Meritorious Police Service.

We congratulate First Class Sergeant Robertson Maku on his retirement after 27 years of unblemished service. He joined the Force in 1932 and most of his time has been spent in and around East London. In 1946 he received the Police Long Service Medal. Major Landman, the District Commandment, in shaking hands with Sergeant Maku and presenting him with his discharge, said his retirement was a great loss to the police force, and that he would not easily be replaced. The certificate recording his exemplary character was the highest tribute the Minister of Justice or the Police Commissioner could pay to any retiring member. From a report of the *East London Daily Dispatch* we learn that at a farewell function at which the Chief Magistrate, his staff and members of the general public were present, Sergeant Maku was presented with a purse of money and a dinner service. This is the kind of report about the Police which we find delight in publishing.

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Margaret Wrong Memorial Fund.

At a meeting held at Edinburgh House, London, on the 27th of January, 1960, the administrative committee of this fund agreed that the Medal and Prize for 1959 should be awarded to Mr. Chinua Achebe of the Eastern Region Nigeria Broadcasting Corporation for his first novel, *Things Fall Apart* published by Messrs. William Heinemann. The novel deals with Ibo village life at the first impact of missionary influence and British administration in Eastern Nigeria, and has been judged by the critics to be a highly praiseworthy piece of current English writing.

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Lovedale and Fort Hare News.

We regret to announce the sudden death of Mr. Weaver M. Ncwana of the High School, Lovedale, during the vacation. The son of a respected Methodist minister of Port Elizabeth, Mr. Ncwana was a lovable person of friendly disposition who graduated B.A. at Fort Hare in 1930. After teaching at other schools he was appointed to Lovedale High School. Of his work and character there, his Principal, Mr. J. P. Benyon, says in his annual report: "The keenness and willingness with which he tackled every duty and task imposed suggested that he was being done a favour. His kindliness, gentlemanliness and old-world courtliness, coupled with a keen sense of humour, won him many friends. We can ill afford to lose such a man."

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A Municipal survey in 1936 showed that 61 per cent. of the families at Cato Manor did not earn more than £10, and a University of Natal survey in 1959 revealed that 59.2 per cent. did not earn more than £11 per month. Yet the lowest estimate of a mere subsistence income for an average family is £21 per month, and equally authoritative estimates place this figure at £25. —*Race Relations News.*

Effects of Industrialization and Economic Development:—II

By Professor Monica Wilson

Poverty.

The reason for migratory labour is the poverty of the Reserves and townspeople constantly refer to "hunger" in the country. But there is bitter poverty also in the towns and among the servants on white farms. Recent investigations by the School of Social Science in the University of Cape Town indicate that nearly half (48%) of the African families in the Cape Peninsula earn less than the bare minimum to cover rent, transport to and from work, food, lighting, fuel, cleaning materials, and clothing. The minimum required for a family of six (with four children between one and fifteen) is £283 a year *excluding* rent and transport.

On the farms of the Eastern Cape the average income in cash and kind for a family of 6 to 7 is £107 a year. This includes a generous estimate for the value of housing provided and the right to collect fuel, to graze cattle, and to cultivate, as well as the value of rations and clothing. In the Reserves the average income for a family of 6 in cash and in kind in 1949 was, as has been noted already, £50 a year or £68 if an allowance for housing and fuel is made equal to that in the farm budgets. One reason why this figure is so low is that the Reserves contain families without breadwinners who are dependent upon the charity of their neighbours.

It is, of course, extremely difficult to compare the standard of living of a primitive community with that of a civilized one. Africans in the Union today have more elaborate clothing, furniture, tools, and houses than their forefathers, but if the adequacy of food and shelter to maintain health is taken as the basis of comparison then there has been a very marked decline. The traditional foods of the Nguni (Zulu and Xhosa-speaking people) were meat and milk—products of hunting and pastoral economy—supplemented by grain and wild greens. This was possible because, as I indicated earlier, the density of population on the land was much less than it is now—probably less than a sixth—and the country was teeming with game. There has been a gradual change to dependence on grain—mostly mealies. The quantities of meat eaten or of milk available in the Ciskei are very small indeed and wild greens are scarce. Medical officers are all agreed that there is widespread malnutrition among Africans both in the country and in town: Dr. Gillman, Professor of Physiology in the University of Natal, quoted a figure of 60% to 70% of African school children as "recognizably malnourished" with "50 needing nursing and medical attention." My own impression is that the one well-nourished group is that of

farm servants on *dairy farms* where they get large supplies of skim milk, but I have no figures to prove this. Adequate food for Africans depends primarily on higher wages. Education in what to eat is important too but that is no use if the people are too poor to buy milk, and meat, and vegetables in anything like adequate quantities, as *at least half the African families are today*. Higher wages depend in turn on increased productivity, and that in turn depends upon training for jobs, and increasing rather than restricted opportunity for the exercise of skill. It is because I, as a Christian, am quite sure that you cannot love your neighbour and ignore his hunger that I am certain it is wrong to exclude non-whites from the better paid types of employment.

It seems ironical that "economic development"—so-called—should mean worse feeding for a large section of the population, but South Africa is not the only country where that has happened.

The Disappearance of Tribalism.

So far I have dealt with three economic effects of industrialization and economic development—pressure on land, migratory labour, and poverty. Now I want to turn to changes in the forms of social grouping. There is a lot of talk about the "transition from tribalism." What does this imply?

The characteristics of a tribal society as I understand it were that: (i) it was isolated from the outside world. The number of people interacting was very limited and outside contacts were meagre—the merest trickle of trade and travel. The survivor of a wreck on the Transkei coast in 1593 tells us that: "The people never go far from their villages and thus they know and hear nothing except what concerns their immediate neighbours..." (ii) each family—or extended family—was economically self-sufficient. The members of a homestead produced their own food, built their own houses, made their own clothes, and even their utensils and tools. There was no money and no markets, only a tenuous trade in iron, and salt, and medicines, and ornaments. There was almost no economic specialization and little social diversity except that based on sex and on age; (iii) the whole basis of society was kinship. A man lived, and worked, and prayed with his kinsmen; he could never break out of the kinship network because his food, and safety, and spiritual wellbeing all depended on the co-operation of kinsmen. It was as a member of a family and a clan that he had legal status and political rights, not as an individual; (iv) the political units were chiefdoms, mostly comprising only a few thousand men,

and chief and people were bound together by religious as well as practical bonds. The health and fertility of the country were held to be bound up with the vitality of the chief. Sometimes a political unit was co-terminous with an area of common language and custom; more often each "cultural group"—the group with a common language and customs—was split into a number of independent chiefdoms. That was true for the Sotho peoples and for the Nguni, as well as for smaller cultural units like the Venda and Tsonga. And chiefdoms fluctuated in number and size as an ambitious warrior conquered his neighbours, or a former chiefdom split in two.

Sometimes the word "tribe" is used to mean a political unit (that ruled by an independent chief), sometimes to mean an area of common language and customs and "tribal" may mean anything from "following traditional custom" to "exhibiting a local patriotism." Very often people who use it have not made up their minds what they mean.

The tribal system, as I have defined it, was disrupted by trade with the outside world, by the co-operation of blacks and whites in joint economic enterprises—farming, mining and manufacture, by the subjection of the independent chiefdoms to white governments, and by Christian teaching which included the arts of reading and writing. I find difficulty in understanding what people mean, nowadays, when they talk of "a revival of tribalism," or "tribal cohesion," or "maintaining tribal institutions." Sometimes they refer to a revival of local patriotism, that of a former chiefdom or language group. Such revivals undoubtedly occur but a local patriotism based on common traditions does not constitute tribalism in any precise sense, for however narrow and exclusive the local group may be it is still part of a wider society. Sometimes they refer to the continued exercise of authority by traditional chiefs, sometimes to the fulfilment of kinship obligations, sometimes merely to dress and traditional dances. Recently a book entitled *Tribal Cohesion in a Money Economy* was published but the author does not explain what he means by a tribe or in what way it coheres. He deals with a people of Northern Rhodesia, the Mambwe, whose men go out to work on the Tanganyika coast and the Copperbelt, and the main argument seems to be that although they do so they still fulfil their kinship obligations by sending or bringing home money. They value land rights, and those at home continue to cultivate. No one queries this; but does it imply a tribal system? I have worked in remote areas—it has been my job—and twenty-five years ago, when I began, the Nyakyusa of Tanganyika, and even the Pondo of the Transkei, were much more isolated than they are today and the Nyakyusa, at least, were among the most isolated in Africa, but even in the early thirties it was apparent that Nyakyusa society was in process of revolution. I do not think it is helpful to identify isolated, self-sufficient, close-

knit groups with others which are dependent for their subsistence on world markets, and which are part of large political units, for everyday life in the villages is radically altered by these facts. In Southern Africa today there are *no* tribal societies if the word is used in any precise sense.

The late Robert Redfield, of Chicago, has shown us how, in various parts of the world, tribal societies have changed into peasant societies; that is, their economy has become linked with that of the outside world, they trade with a town, selling produce or labour, and their wider economic relations radically change the kinship system and men's ideas. In the peasant societies kinship is still important but it is partly replaced by another principle of organization, the voluntary association, the group formed of those who choose to co-operate for a common purpose. In this sense Churches are associations, for membership is not, for an adult, dependent upon birth but on a voluntary act. One of the characteristics of the Reserves today, as you all well know, is the network of Churches, many with subsidiary associations, such as the women's *manyano*. And there are other sorts of association also, such as farmers' unions, teachers' associations, political parties, and (most important in the Ciskei) women's savings clubs. The society is plainly changing from one based primarily on kinship to one based partly on association, as is modern western society. Moreover a change in kinship relations appears as soon as men earn money. Young men earn and so are potentially independent of their elders for the capital with which to marry. Most men in the Ciskei and Transkei earn the bulk of their own marriage cattle, and their dependence upon their fathers and other senior kinsmen for capital is correspondingly less. (The novelist, Anthony Trollope, remarked long ago that class differences in behaviour between kin in England were connected with property. Authority of elders was less among the poor than among the rich, because among the rich there was the expectation of inheritance). The power to earn—and the necessity for many that they should earn—also modifies the position of women in relation to their fathers and husbands.

Then in the political field, the chiefdoms are in no sense independent, but at the most subdivisions for local government within some wider state. The chiefs are maintained in power not by their people, but by an outside authority. Traditionally, men simply deserted an unpopular chief and attached themselves to another. Men were scarcer than land and every chief sought to enlarge his following. These checks on abuse of power no longer exist. Most important, the chiefs' power only extends to a certain limited field of action. Traditionally, a chief was the leader in economic and religious activities and he also exercised political and legal authority. Today, his old position as

priest, the divine king in whose very person the fertility and well-being of the country were enshrined, the mediator between his ancestors and his people, is gone—at least for that section of his people which is Christian. The changes that have occurred are due not only to industrialization or control by a centralized state, but also to Christian teaching. Christianity and traditional chieftainship are in fact incompatible, as the early missionaries well understood. Where the institution continues, the sources of authority, the functions, and the checks on abuse of power all change or disappear, so the institution itself is transformed.

In the peasant community there are new types of leaders, men and women who are representatives of the outside world rather than of the local community. I think of school teachers, ministers and priests, doctors, traders, officials responsible to the central Government. They carry out many of the functions formerly fulfilled by chiefs.

A moral order existed in the old tribal societies; there was profound belief that evildoers would be punished and the good man flourish, and there was a conception of individual responsibility, but the range of moral obligations was limited. It extended to kinsmen and neighbours; to fellow members of a chiefdom, and, in the South here, though not in some other parts of Africa, to strangers travelling through the country, but not to all men. One of the most radical changes is the extension of the definition of "my neighbour" to include both Jew and Samaritan, bond and free, black and white. I listened once, in Tanganyika, to the admonition of a bride by her "mothers." It went like this: "Remember you are a Christian, cook for strangers, not only for your kinsfolk and neighbours. You are not a pagan." And fumblingly, reluctantly, some Africans, and some Europeans seek to include as neighbours those of another complexion.

Tribal societies tend to be very homogeneous. There are differences in status related to differences in sex, and age, and descent, but generally speaking the manner of life, the ideas, and the values of all the members of the tribe are very similar. With the change to a peasant community diversity becomes more apparent, and indeed the formation of associations of people of like interests is but one facet of diversity. In the country districts of the Union there is a cleavage, for example, between pagan and Christian, between "Reds" and "School People" (as we call them in the Eastern Cape), a cleavage which is reflected not only in profession of faith but also in manner of life. The "Reds" look back to a tribal society as their ideal; their golden age is in the past. The "School People" are mostly literate and they think in terms of "civilization": school education, the skills of a machine age, Christianity and nationalism. Then there is the cleavage between black and white which is so deep that many people think of the colour groups as forming separate societies, but in fact they are inextricably bound together in common economic enterprises, as members of one political unit, and as followers of one Master.

All this will be familiar to most of you. What does it imply? To me the implication is that it is futile to attempt to maintain or recreate a tribal society since the conditions of its existence—isolation and self-sufficiency—no longer exist, nor can any Christian wish for it since Christians are compelled by their faith to breach that isolation, and our forefathers did so.

To conclude, pressure of population, migratory labour, poverty, and the disappearance of tribal societies present us with many intractable problems. I have tried to indicate some of these to you and to define the choices which face us as Christians.

Crisis in the Congo

THE Congo is so large and so centrally situated in relation to many other states in Africa that anything agitating it is bound to have repercussions elsewhere. The political developments there have been so unheralded and yet so speedy that it is difficult for one outside the area to estimate accurately what is happening. From *The Christian* of 5th February we abstract some points from an "appreciation" by an Australian, Mr. Ross Manning, who is in charge of the distribution of Missionary literature there with headquarters at Leopoldville. He writes: "The year just ended has been a critical one for the Belgian Congo. A year ago, what was probably the quietest and most contented part of Africa, was flung into violent unrest. Several influences helped to bring this about. It must be recognised largely as the natural result of the enlightenment that has been brought to those who formerly lived in the

darkness and isolation of the Congo forest. Today the most remote village is in contact with the world at large and is aware of the movements that are taking place in other parts of Africa.

"Since the first signs of unrest were displayed in January of last year, the Congo has moved rapidly towards the goal of independence. A movement has begun which may still be guided but which certainly cannot be arrested. Its effects have been far reaching and the Church and Missions cannot but be involved. The situation calls for earnest understanding prayer.

"Many of our Christian young men are being chosen for places of responsibility in government circles. This is a challenge and a responsibility. They are faced with great and subtle temptations. It is so easy to compromise and most of those concerned have no previous experience

in such positions to guide them.

"With the prospect of coming independence there has been a reversion to inter-tribal fighting. Jealousy and suspicion are easily aroused. Tribal warfare, which once plagued the Congo, has been suppressed for some years, but the seeds have remained. Many old feuds have not been forgotten and scars are still there. As one Congo proverb has it: "A fallen tree disintegrates and is forgotten but not a feud." The prospect of electing their own leaders has revived many old animosities. The Church has always been a uniting force, and the meeting ground of those who were once enemies. Will the love of God prevail and the unity of the Church of Jesus Christ survive the divisive forces that are at work today? This must be a matter of earnest prayer by the Church as a whole.

"Many are asking today, 'What will be the attitude towards the missionaries in the coming months?' The

answer depends much on how the situation as a whole is handled. If the people can be led towards independence, without resentment building up into an "anti-white" feeling, there is no reason why the missionary should not continue to enjoy the confidence of the people, and, indeed be increasingly appreciated. But the desire for self-expression must be anticipated and respected. Only as the Church and the whole missionary enterprise is transferred to African leadership shall we avoid the establishment of separatist 'prophet' groups, whose chief appeal is that they are African as opposed to the Christian Church which is said to be 'Western.' The Church in the Congo has grown rapidly and has a record of sacrificial effort and transformed lives and also a wonderful heritage of unity. Today it faces new and challenging experiences that will involve severe testing but from which blessing and progress may well result. Let us not fail in the ministry of intercession which is committed to us."

Consecrated Energy

UNBELIEVABLY, as it seems to me, it is thirty years since James Henderson died, suddenly and without warning. By that time he had spent 25 years as Head of Lovedale and 35 altogether as a missionary of the United Free Church of Scotland, at Livingstonia in Nyasaland, and in South Africa with Lovedale as his centre. Of none more truly than of him could it be said that there were no respite from that service. Even before he was called from Nyasaland, he had become known for his energy, mental and physical, and for undertaking more than any man had a right to ask of his physical strength; and after Nyasaland and Livingstonia, Lovedale and South Africa were no holiday camp. When I first got to know Henderson on my arrival at Fort Hare, in October 1915, to begin the actual work of the new College which had already been ten years in the making, the war had increased the normal cares of the large and complex institution of which he was Head. It had already drawn off staff members, and was yet to reduce its workers still further. The Principal, therefore, had had to shoulder extra burdens in his own office and in finding what temporary assistance he could for the diminishing personnel in the various departments. In the position of leadership which he occupied in the community, he had also to assist the general war effort and the business of the Scottish Mission, with its stations scattered over the Union. I have no doubt but that the strain of those years definitely shortened a life which should have been at or near its peak of experience and wisdom at the age of 63.

As Chairman of the recently formed Governing Council of Fort Hare, a position which he owed to his strenuous ten years' advocacy of the College scheme that had been

projected, he, with Mrs. Henderson, was the first to greet us when we reached Alice Station, and they had kindly arranged that my wife and I were to spend some days under their hospitable roof at Lovedale until we should be settled in our own house at Fort Hare. This introduction proved to be invaluable. Henderson, as a missionary, had not then spent long enough at the home base in Scotland to become a popular or even very a well-known figure in the Church at large. I had therefore no preformed idea or picture of him in mind, but after my fifteen years of close association with him, I could have regarded as characteristic the recollection I had of his first conversation with me on that short drive in his "spider" from the railway station to Lovedale. He told me then that the country was in its fourth year of drought. As I had just come from the West of Scotland, which is not noted for dryness, I did not fully appreciate the significance of this news, though in fact I was to have plenty of opportunity of learning, for practically no rain fell in my first year. I was to learn also that the state of the country-side, the condition of the crops, the supply and conservation of water, the economic impoverishment of the Native people, the backwardness of their agriculture and stock, were main concerns, almost obsessions, with James Henderson. This was one group of his interests, and before the afternoon was over I was to see something of others. For, after the evening meal that first night, the family gathered round the hearth in the large dining-room, the African servants were brought in, a Xhosa hymn was sung, a Xhosa passage was read from scripture, and prayer was offered, the reading being done in the good old-fashioned way, each in his turn taking a verse. While the reading was going on I was fascinated to

see the dining-room door slowly opening, the oddest figure of an ancient peering round, and then, in slow motion, sidling in and finding a place on the carpet on the edge of the circle. This proved to be an old native retainer on the estate whose main function was the supply of firewood. To me, the most interesting figure in the circle was the "house-boy," a pupil in the Institution, working for his school fees, and getting, of course, a much richer reward by his service in this family than could be measured by any money he might earn. In our own work at Fort Hare we could not claim the honour of being missionaries, but I have never ceased to be grateful that we had a missionary introduction to South Africa.

For the next fifteen years, except during absences, I was to be in daily touch with Henderson, he on his side of the Tyumie and I on mine. I had frequent opportunities of consulting him as Chairman of my Council, but these were no formal occasions. He was, in fact, by his experience in Central as well as South Africa, the best mentor I could have had in getting to know the by-ways of African education. He was, first and foremost, a missionary of the Christian gospel, but his religion was propagated in and through every activity of daily life. He had had a sound education at Edinburgh University and the Theological Hall, but, in addition, he had prepared himself more directly for the mission field by taking a few classes in medicine, and spending time at Moray House Training College, imbibing as much as possible of the theory, and observing the practice, of education. He told me that the first task Dr. Laws had given him in Livingstonia was to supervise a brickfield! He had been brought up on a farm in the north of Scotland and practical work of all kinds had a fascination for him. An Institution like Lovedale, with its departments of carpentry, wagon-building, blacksmithing, printing and binding, dove-tailed into its school work and its religious and social activities, represented for him real religion in its most practical and penetrating form, at once the most effective instrument of character training, and the greatest opportunity of illustrating what the structure of the Kingdom of God at its earth-bound best should be.

It is not my present intention to make any assessment of Dr. Henderson's work at Livingstonia or at Lovedale, or even in connection with the founding of Fort Hare. Various sidelights on his interests and activities were published in a special issue of this Magazine shortly after his death. All I need say at the moment of his relation to Fort Hare is, that from his arrival in the country in mid-year 1906, he entered enthusiastically into the designs of those who were planning a higher College for the Bantu, and indeed for the non-European, for there was no apartheid as between Native and Coloured at Lovedale in those days. At first, hopes were high, but as the years dragged on and those in

power were engaged on what they deemed greater things, hope faded, faction seemed to be on the point of breaking out, supporters died, others threatened to withdraw. The Transkei had paid out eight of the ten thousand pounds it had guaranteed but was now becoming restive about seeing the actual establishment of the College begun. Even missionaries were beginning to express doubts about the wisdom of setting up a College in South Africa in preference to sending promising students overseas, as had been done with the first African pastor, the Rev. Tiyo Soga. But, in July 1913, Henderson sent a confident letter to the Foreign Mission Committee of the United Free Church of Scotland, pointing out to the Convener, then Dr. Miller who himself had visited the site in 1911, the danger of delay in consenting to the transfer of the Fort Hare site to the Executive Committee of the Scheme. He enclosed a copy of the proposed constitution which by that time had been approved. This letter settled the matter as far as the co-operation of the Scottish Church was concerned. A donation of £15,000, inclusive of the valuation of the site, was proposed, and so negotiations with the other missionary churches and with the territories could proceed with more confidence, on a much reduced scale, it is true, from what was originally projected, but at long last to some purpose. Within the next eighteen months the assent of the Union Government to the grant of an annual subsidy had been secured, the first members of staff had been appointed, and by the end of 1915 preparations for the opening were in hand. There is one word that best characterizes this period of the history of the scheme and that word is "tenacity." While there were other willing and eager assistants, that tenacity, based upon faith in God and in the non-European people of Africa, was, in the main, manifested by James Henderson. It was because of this that he became the first Chairman of the Fort Hare Council and was re-elected each successive three-year term till his death. For this reason also, one of the main buildings in the College quadrangle is named "Henderson Hall."

What sort of man was he, apart from any activities engaged in? His students both in Nyasaland and South Africa made no mistake about him. To some of his staff he appeared 'withdrawn,' brusque at times, seldom, during working hours at least, relaxed. There was at hand plenty of explanation, even of excuse, for any appearance of austerity, because the direction of the Institution was an onerous task, and in the position he held in church and state he was often appealed to for advice, never, where he was concerned, to be given without the 'labour of the notion.' Moreover, as I have already emphasized, war-time added to the routine duties. But to one like me who was not involved in the organization of the Institution he was directing, he could give at least the appearance of

being at ease. Sometimes I would walk across of an evening with a stable lantern (it was before the days of electric torches!) and find him in his office at his typewriter, but not at all unwilling to lay aside what he was doing and talk. I learned much from him in this way and also when we were travelling together to some council or interview. But best of all was to know that one was in contact with an absolutely straight person, generous in his judgment and his actions, unselfish to a degree, and entirely devoted to the welfare of the people to whom he was convinced he had a mission. His interest was always in big things—about big questions of state and church policy. This explains the large share he had in the formation of the Bantu Presbyterian Church and in the founding of Fort Hare, and

his concern for the conservation of natural resources. Underlying all manifestations of his character there was the firm basis of his Christian faith, reverently but intelligently held, which all who had any spiritual discernment could recognise behind the shield of his reticence, and in spite of his sometimes too restless activity. I am quite sure that in the hearts of many Africans there is an abiding awareness that for 25 years there was in their midst a forceful and scholarly personality, dedicated to two main purposes, to serve God to the full extent of his ability and opportunity, and to do so through self-denying service to their people.

ALEXANDER KERR.

Africa and World Affairs

An Address to Sabra at Durban by A. M. van Schoor

Journal of Racial Affairs

THE American declaration of Independence in 1776 accepted three classic basic principles, namely the pursuit of life, liberty and happiness. These three concepts are the key to the whole complex story of modern man during the last two centuries. No synthesis has been found in this confused development between "Life, Liberty and the Pursuit of Happiness"—the one was always over shadowed by the other. In this 20th Century it has become a pursuit of liberty.

Africa's problems are for the West far more serious than those of the East because this continent has been traditionally an area of European influence. Soviet Communism will cunningly use its new peace offensive against the West on this continent. Their main tactics are economic and political infiltration. Moscow's propaganda comes to Africa through the air. In Leningrad and Moscow and the satellite capitals many institutes for African studies came into existence. Their main propaganda is concentrated on the black nationalists, to stimulate them to rise against the colonial and imperialistic oppressor i.e. the white man. The Kremlin embassies and institutions are out of proportion to their real interest in these territories. Russia gives economic assistance. When Ghana became independent, Moscow applied for 116 visas for their diplomatic representatives. Now that the African nationalists south of the Sahara have decided not to follow Nasser, Moscow will intensify her infiltration campaign in West, Middle and Southern Africa.

Over against this peaceful infiltration the West is rather confused. Belgium tries to save her situation in the Congo in order to keep it as an economic asset. Britain tries to maintain her hold on her territories but it also seems to be doomed especially when men like Dr. Banda

refuse to co-operate with the white man. Portugal limited her 'asimilado's' but the influence seeping in from the adjacent territories cannot be kept out. Only de Gaulle tackled the future of France's territories with the firmness of a positive statesman. He established a new French Commonwealth.

What is Africa's position going to be during the rest of this century?

It seems as if it is going to be the greatest Balkan of all times: a continent, with a quarter of the earth's area; with 210 millions of people; with 400 languages and dialects; where 50 sovereign states will exist, black nations immature in all respects, which after the European authority has allowed itself to be ousted, will become enslaved to communist imperialism.

In 1945 when the Charter of the United Nations was signed in San Francisco there were only four sovereign African states: Egypt, Ethiopia, Liberia and the Union of South Africa. Today there are ten. Within five years were added Libya, Morocco, Tunis, Sudan, and Guinea. Nine states are in the queue for independence in 1960: Nigeria, Tanganyika, Uganda, the Cameroons, Togoland, Somalia and who knows—Kenya, Nyasaland and the reformed Federation. French West Africa and French Equatorial Africa disappeared from the map and are dissolved in twelve independent black republics within the French Commonwealth. Only French Somaliland remains an integral part of France. This leaves us with fourteen territories in Africa: Algiers, Portuguese West and East Africa, and Portuguese Guinea, the Belgian Congo, British Somaliland, Gambia, Sierra Leone, Rio de Oro, Rio Muni, Ruanda, Urundi, Bechuanaland, Basutoland and Swaziland. South Africa is the only sovereign

white man state in this great Balkan. This is a total of 45. Babel will be a whisper in this confusion if this emancipation process goes on unbridled.

In 1916 president Woodrow Wilson said that no nation, however small it may be, will live under the sovereignty of any other, however big it may be. The U.S. Under-Minister for African Affairs, Mr. Joseph Satterthwaite, said in January this year that the West must build up a new relationship with the dynamic 20th Century Africa.

In the light of world experience in international 'co-existence' the following principles must be accepted in an Africa-Declaration in which the West declares:

- (i) That they acknowledge the national aspirations and right to self-determination of African peoples and will assist them with all possible technical and material means to self development,
- (ii) That they respect the sovereignty of the independent states in their own household matters,
- (iii) That they accept and uphold the integrity of sovereign states as they have developed in the execution of their right to self determination,
- (iv) That they accept the principle of delimitation in the areas where there are differences in race, culture, faith and aspirations.
- (v) That they will help to defend the safety and security of all sovereign states whenever asked, against foreign infiltration or undermining from outside.

Such a declaration accepts the principles of the rights of man, but realistically it checks the conflicts which will come into existence where peoples of different ways of life or aspirations are pressed together. It accepts the principle of differential development. In India it cost a million lives to separate Hindu-India from Muslim—Pakistan on the grounds of faith; the future of Cyprus is based on the separate development of Cypriot and Turk.

Such a declaration accepts the inviolability or the sovereignty of an autonomous nation. Mr. Satterthwaite maintained further that "International Communism is actively working to subvert African nationalism to its purpose"—if this is the case, then the preservation of the strongest anti-Communist state in Africa is a *sine qua non* for the success in the conflict against Communist danger in Africa.

After referring to the economic developments in Africa and the assistance from European countries, van Schoor maintains that he sees a peaceful continent after the years of confusion and uproar, a continent more closely associated with Europe. This however he maintains on the condition that the West allow all political developments to take place in Africa on fixed principles and that the West can curtail Communist infiltration.

While we are busy with these problems—what about the question of *lebensraum*—China with its 650 millions, Japan with its 95 millions, India with its 350 millions. Australia allows no Asian immigration. Is Asia coming to Africa to unload its surplus millions? India has here already a footing. China is unpredictable. Africa is right in the road of the new crisis of the new "pursuit of life." Over against these vast oncoming dangers of the "pursuit of life" the other two crises disappear. Africa, white, but above all black, must organize its society before the struggle for *lebensraum* comes from the outside.

Condensed by G. C. OOSTHUIZEN

Young Men's Christian Guild.

A Conference of the Young Men's Christian Guild of the Bantu Presbyterian Church of South Africa met at North Cunningham Mission, Nqamakwe from the 8th to the 10th January, 1960. The conference was constituted with devotional exercises by the Rev. T. T. Dekeda of Tsekong Mission.

All eight Presbyteries were represented at this conference. It was gratifying to see as many as twenty ministers present.

Presbyterial reports showed that the Guild was active in winning souls for Christ and also liberal in its givings. It was again possible to donate a sum of £100 towards the Boys' Brigade work. Mr. G. McArthur expressed his deep gratitude for this donation, outlining the great demand for such donations in order to extend the sphere of the B.B. work.

Rev. J. S. Summers gave an educative address on the position of the new Theological School at the Lovedale Bible School. Rev. J. A. Anderson spoke on the plans for improving our work and meetings. Both these addresses were highly appreciated by the members.

In the afternoon on the 9th the conference was entertained to a Reception by the local community. The programme consisted of eloquent speeches, items of singing, tea and cakes, etc.

Rev. J. Khonyane of Pholela District Congregation preached at the 11 a.m. service on Sunday, while the President, Rev. T. T. Dekeda, dispensed the Holy Communion, after which he delivered his Presidential address.

The next Conference will be held in Natal during the first week-end in January, 1961.

The people of North Cunningham deserve special congratulations for their kind hospitality to the delegates.

I. Njoloza.

The late Dr. A. W. Hoernlé

By Mr. Quintin Whyte,

Director, South African Institute of Race Relations.

THE death of Dr. A. W. Hoernlé is the passing of a great liberal and a great woman, and it marks the end of an epoch when thinking people put less faith in the virtues of political and economic systems and more in the goodness and creativeness of man.

Mrs. Hoernlé was a remarkable woman. If there was any clue to the nature of her personality, it probably lay in the breadth of her work and interests, and in her harmonious welding of these interests into an integrated whole.

Primarily, of course, she was a social anthropologist, and began her creative work as an anthropologist among the Hottentots in Namaqualand and South West Africa. It was from the Hottentots and from her friend and counsellor 'Amatis that she first came truly to appreciate that the common humanity which all people share is greater than the cultural differences which make them dissimilar.

Was President

Mrs. Hoernlé was probably most widely known for her activities in the field of race relations. She entered this sphere of work after the death of her husband, Professor R. F. A. Hoernlé, who had been president of the Institute of Race Relations from 1934 to his death in 1943, and whose thinking has been of the utmost importance in moulding the concepts which now constitute the fundamentals of Institute approaches. From 1948 to 1951, and again from January 1953 to January 1954, she served as its president and left on it the enduring imprint of her wise leadership.

Along with her insistence on objectivity and her encouragement of investigations and research, Mrs. Hoernlé sought the practical improvement of the conditions in which people live. So it was logical that she should devote much of her time and interest to promoting the welfare of the Indian people—a community which has perhaps suffered more than any other group in South Africa from the twin evils of racial prejudice and discrimination.

Child Welfare

It is only natural to find that Mrs. Hoernlé was deeply concerned with child welfare. From 1932, when she first became active on the committee of the Johannesburg Child Welfare Society, she played an increasingly active part in promoting child care. To the needs of non-European children she devoted her special attention, and was for many years, the Chairman of the Standing Committee for non-European Child Welfare.

High among Mrs. Hoernlé's priorities was her endeavour to improve the administration of justice. Her competence

was recognized in her appointment to the Penal and Prison Reform Commission, whose report—one of outstanding worth—appeared in 1947.

Social anthropology, race relations, child welfare, penal reform, Indian welfare: these were the fields of Mrs. Hoernlé's interests, but her activities spread far beyond them. The University of the Witwatersrand recognized the value of her services to ethnology and to the community when, in 1949, it bestowed an honorary Doctorate of Laws on her.

Two Influences

Anthropology and philosophy were the two disciplines in which her mind was trained. And it was a philosopher, her husband, and her old Hottentot friend, 'Amatis, who appear to have exercised the most abiding and enduring personal influence on her thinking and development.

With her husband she formulated those basic liberal standards and values to which her adherence was unshakable; through 'Amatis came that realization of a common humanity from which stemmed her unwavering belief in the immense potentialities of all human beings. No one who knew her could fail to be deeply aware of that quality of serenity which pervaded her—a serenity which stemmed from the firm philosophic principles on which her thinking rested.

While many South Africans have been tempted to compromise on principle or abandon altogether the seemingly unrewarding struggle for a better order of society, Mrs. Hoernlé remained steadfastly courageous. Her will was not weakened, nor her compassion diminished.

Joined no Party

Mrs. Hoernlé never belonged to a political party. She remained outside the party-political struggle because she found no party whose programme she could accept fully.

When the Institute of Race Relations gave evidence to the Commission on the Socio-Economic Development of the Native Areas, Mrs. Hoernlé led its deputation. For two days the Institute gave evidence, and for two days Mrs. Hoernlé was the main spokesman, giving of the wisdom acquired during a lifetime of work.

When it was over and the Institute had been thanked for its evidence and had given thanks for the courteous hearing received, the Chairman sat back and said: "Mrs. Hoernlé, you are a remarkable woman."

He said what we all felt then. He said what we all feel now.

Sursum Corda

ON LOOKING UP

Rev. D. W. Semple, M.A.

THE village hall was three miles from our home in Scotland, and there was a programme every Saturday night during the winter: it might be a concert or a lecture, a magic lantern or a temperance meeting or a social. For a mile the road passed through a forest, and even on a bright starry night it was very dark in that forest. It was bad form to use a lantern and torches were unknown then. How did we manage on a night when there was neither moon nor star? It was quite simple. We looked up. On the darkest night we could trace the tree-tops against the sky, and the words of the hymn were literally true—"brother clasps the hand of brother, stepping fearless through the the night." The only way to pass through the dark forest was to look up. If we did not look up we stumbled and fell.

And Jesus knew what it was to look up. Twice we are told that he looked up—when he was going to feed the multitude with the loaves and fishes and when he was going to heal the deaf and dumb man in Mark VII: 32-35. And there must have been other times which were not recorded. That upward look was a prayer. Jesus was a man of prayer. He loved God his Father so much he spent much time in prayer and his disciples were so impressed by his power in prayer they asked him to teach them to pray. And he gave them what we know as The Lord's Prayer. He sometimes spent the whole night in prayer. If we tried to do so sleep would get the better of us long before the night was half through. But Jesus would not be speaking to God all the time. Oftener he would be listening and sometimes he would just be enjoying being with his Father and no words would be necessary. And he would talk to his Father quite a lot about his friends—about Simon Peter and Simon the Zealot and Judas Iscariot and Mary Magdalene and Nicodemus, about Mary his mother and his brothers and sisters. And he did what he did, what are called "his mighty works" because he spent many hours alone with his Father in prayer. That was the secret of the power that he possessed, of the healing virtue that passed from him to those who sought his help. His "mighty works" took such toll of his strength that he had to have his strength constantly renewed by prayer. His great occasions were preceded by seasons of prayer. When he was about to call his twelve disciples he went out into the mountain to pray: and he continued all night in prayer to God.

But he had his short prayers also—most of his prayers were short, some of them were a single sentence. But what mighty prayers they were! "Father forgive them for

they know not what they are doing." And some had no words at all—he just "looked up to heaven" and immediately the answer came. That upward look brought all the power of God. There was such perfect understanding between Jesus and his Father there were times when words were quite unnecessary. Jesus knew that God was near, just beside him: knew that a look into the eyes of God would bring immediately all the power and love of God to his help. There was everything in that upward look—trust and faith and hope and love. God knew what he was wanting, and he knew that his Father would not fail him. His frequent appeals for faith in God would never have been made unless he knew that God was utterly trustworthy, and that upward look was eloquent testimony to his own faith. This must have been a favourite sermon of Peter in the years that followed the resurrection, and Mark often heard Peter tell the story of that day. It would be something like this:—There was a great crowd that day, for Jesus had been away for some time in Tyre and Sidon. When word went round that he had returned they came in droves, so eager were they to hear him and to see his mighty works. And we saw some people bringing a man who did not seem very willing to come. And when they saw Jesus right in the centre of the crowd they seemed like going away, so disappointed were they. But they did not know Jesus as we knew him. He saw them: he took it all in: he was determined to help that poor man, and he made a way through the crowd, got to the man and took him away by himself as if there was nobody in the world but themselves.

We watched to see what he would do. We saw him touching his ears and his tongue and then we saw him looking up to the sky and we knew that he was telling his Father that he was depending on Him. And then through the air came one word, spoken in that wonderful voice of Jesus, and we knew that the man was cured. He had been listless till then, but now he was a new creature. We could see his friends dancing with joy and the crowd kept saying "how splendidly he has done it all." And Peter's sermon would end with an impassioned appeal to his hearers to have faith in God, to have faith in the power of prayer, to spend long time in prayer, talking to God and listening to God. And he would urge them to practise the upward look, to remember that God was everywhere and always available—in multitude and solitude, in times of sudden emergency, of stress or temptation, of sorrow or affliction, of doubt or perplexity, a single upward look will bring all the power of God to our rescue. Jesus believed that, and so may we.

Our Readers' Views

To the Editor, *The South African Outlook*.

Sir,—Late last May the newspapers announced that ex-Chief Albert J. Luthuli had been banned for a period of five years. At that time a good many people rejoiced that a troublesome person had been thus restricted, while others were rather indifferent to the event. Yet most of these people knew little or nothing about Chief Luthuli other than the fact that he was leader of the African National Congress. In the intervening months, little has been said about him in the press, and most of us have forgotten him. But he is still banned. The fact of his restriction is as real and immediate to him today as it was when the ban took effect on June 1st.

We believe it is important that the public know what kind of man Chief Luthuli is. He is, of course, a former chief, a dynamic leader in the world of African politics. He is also, however, a Christian—a fact which is frequently forgotten. He was born and reared on the American Board Mission station at Groutville, Natal, the grandson of the first convert to Christianity at Groutville. From an early age he was taught the Christian message and felt its power in the community. Hence he quite naturally became a strong and active member of the Bantu Congregational Church (of the American Board).

When his schooling was complete, Chief Luthuli decided to serve his people and his Church at the same time, by becoming a teacher at Adams College, Natal. There he taught for many years, training his students in both the academic subjects and Christian discipleship. When he left Adams in 1936 to become Chief at Groutville, he continued to be an active Church member and to serve the Church in a number of important ways.

For many years he held the highest position in the Church as chairman of the executive committee (*Umlomo*) and of the annual assembly of the Bantu Congregational Church. He was a member, and for two years president, of the Natal Missionary Conference. In 1938 he went to Madras, India, as one of the three Africans from this country to be delegates to the great International Missionary Council gathering there—one of the great world-wide church gatherings of this century. And in 1947 he visited America, sponsored by the American Board, and spoke in many churches there. More recently he has been a member of the Executive of the Christian Council of South Africa. Seeking to act out his Christian convictions and to serve his Church as fully as possible, Chief Luthuli has become one of the distinguished leaders of the South African Church.

It is partly as a result of his Christian faith that Chief Luthuli became involved in political affairs. As a Christian he believes that God, and therefore the Church, is

concerned with the whole of man's life, social and political as well as personal. He also believes that if he can serve his people and improve their lot, he must do so. Therefore he became increasingly concerned with political and social matters, and joined the African National Congress.

It is important to remember that Chief Luthuli has consistently advocated a moderate course of action within Congress circles. He believes that violence is wrong—and it is significant that when he issued a pamphlet condemning violence during last winter's disturbances in Natal, it met with considerable response among the African people. He supported the non-violent Defiance Campaign in 1951, not because he rejoiced in breaking the laws of the land, but because he believed that this was a truly "non-violent attempt to persuade white South Africa not to commit suicide." Since the failure of that campaign, and his removal from the chieftainship, he has continued to defend the non-violent way in spite of some criticism of that way among some African leaders. He has continued eloquently to defend the way of moderation. While more and more African politicians have swung toward black African nationalism, Chief Luthuli has stood for cooperation with the white man in a genuinely multi-racial society. Because of his moderate views, Luthuli has not always been fully supported by all Congress leaders—but he has nevertheless remained loyal to his convictions.

Chief Luthuli has, of course, been banned before. But this is a longer and stricter ban than those served on him earlier. For a period of five years he is forbidden to attend any gathering of people called for a common purpose. During that period he is also forbidden to leave the magisterial district of Lower Tugela—an area extending along the Natal North Coast from a point north of Tongaat to the Tugela River, and reaching inland about twenty miles. These are the restrictions placed upon this man—the moderate leader and responsible Christian who has sought faithfully to serve his people.

Sincerely,

RICHARD W. SALE.

Secretary.

The American Board Mission in South Africa,
P.O. Esperanza, Natal, Union of South Africa.

University College of Fort Hare

IONA HOUSE (PRESBYTERIAN HOSTEL) WARDEN'S REPORT, 1959

General Tone.

The year 1959 began with hope but ended with faith that all that was good from the past would outlast the imposed changes. What struck me throughout the year was the calmness of the students. I know this will appear to some to be blindness on my part. Especially it will appear so to those who saw the irresponsibility of certain students when the prospective Rector and Registrar came for discussions at the end of October. I deplored the irresponsibility and denounced it to my students that same day. But granted that there was provocation—not of course by the gentlemen who came, but by politicians openly declaring that this kind of legislation was designed to secure white supremacy, I know of no similar group of students in the mass, and my experience has been gained in England, Scotland, Germany, America and West Africa who would have been so calm throughout such a difficult year.

On the same night as the disturbances our final Hostel Social was held. From beginning to end the entertainment and feeding were arranged by the students. There was discipline and control right through. At the close of the function all chairs, table and the piano were replaced, dishes washed, counted, and packed the same night without an instruction or supervision by me.

Student Discipline.

A good deal was made of the problems of hostel discipline during the sittings of the Select Committee. The system has been that minor cases are dealt with by the Student Committee: there was only one case that came to me of three students who caused an uproar in the first week of term. I would probably never have heard of the case had they not lied to the Committee members examining the affair. They accepted with good grace the fine to which a sum was added for lying to the committee.

I would put the chief credit for a happy and well-behaved year on the Chairman of the Student Committee, Mr. T. M. Plaatjie, and his committee members. Most of them worked steadily to promote the good of the hostel. For instance at one stage I had reason to suspect that some students were gambling. I immediately saw the Chairman and informed him that he and the other committee members must see that the gambling must cease forthwith. To the best of my knowledge it did. Had I used the heavy hand by myself, it would have continued in some place relatively inaccessible to me—but there are no places inaccessible to committee members.

Contacts with Students.

As in previous years, my wife and I continued our practice of inviting students to have lunch with us in twos and threes. This enabled us to get to know some 31 finalists individually and to talk about their families. I am sure that this simple act of fellowship, which we and the children thoroughly enjoyed, was of the greatest benefit to us and we trust to the students in building up mutual confidence. For all their collective brashness our student friends are deeply attached to their homes and like to talk about them.

The usual hostel socials were held and the practice of insisting on any contribution towards expenses being matched at the beginning by an equivalent collection among the students themselves and the additional practice of refusing to make any contribution at all until a signed and audited statement of the previous social had been displayed on the hostel notice-board resulted in an ease and regularity of student contributions that must have been the envy of some of the other hostels.

Sports.

Iona House was joined this year by the Annexe students for sporting events. We won the Athletics Cup for men and Mr. H. I. Petersen was Victor Ludorum. We gained no other trophies.

Future of the Hostel.

The Select Committee to consider the Fort Hare Transfer Bill met in Cape Town in May. The Bill became law on 17th July 1959. We did not learn until the end of September that the government intended to take over on 1st January, 1961. The day the government valuers came to our hostels, they were handed the valuation for replacement, but discussions are still being pursued about the amount. The list of furniture was handed over with the keys at the beginning of January, but apart from a visit of the government valuers no more has been heard. The '*ex gratia*' compensation voted by the government has been received to-day (19th March, 1961)—£333 6s. 8d.: the total costs of expressing opposition to the Fort Hare Transfer Bill cost the Mission over £560.

Student Enrolment.

There were 89 students in residence at the end of the year. The totals were Africans 53; Coloureds 24 and Indians 12. This proportion is roughly the same as last year. Each year, and I do so again now, I have stressed that the standard of admission to the University College

(South African Matric.) is too low. Fortunately there was a greater readiness on behalf of the authorities not to re-admit students who had shown unwillingness or inability to work.

Analysis by Religious denomination.

Presbyterian Churches—40 (33 BPC ; 5 PCSA ; PCA 1 and Church of Central Africa Presbyterian 1).

Congregational Union—26.

Other churches—11 (4 DRC ; 2 LMS ; 2 Bapt ; 1 Luth. and one each Swedish and Scandinavian Missions).

Analysis by Country of origin.

Union of South Africa 84 Bechuanaland 1 Basutoland 1 Southern Rhodesia 1 Northern Rhodesia 1 Swaziland 1.

Tutorship of Theological Students.

Five new students (2 BPC ; 2 CUSA and 1 PCSA) joined us, while two had left (1 CUSA and 1 PCSA) at the end of 1959.

The theological students sponsored by the churches are :

	B.A. (Divinity)	Diploma in Theology
Bantu Presbyterian Church	4	1
Presbyterian Church of South Africa	1	—
Congregational Union of South Africa	2	1

Our churches had no Certificate in Theology students. This is probably the first time this has been so since the courses were started at Fort Hare. The Tutor however still continues to lecture and in 1959 gave one-third of the classes, in addition to helping with a course at the University College.

One of the CUSA students had his fees paid by his family and another, whose fees had been paid in 1956 and 1957, but not in 1958, had to pay all his fees less a grant of £45 from his church.

JOHN SUMMERS.

New Books

The South African Liturgy, by Peter Hinchliff O.U.P., Cape Town, 1959, Reviewed by Rev. Dr. C. W. Cook. Pp. 123, 21/-.

Like the palace of the Philistines, the settlement of the church in Restoration England rested upon twin pillars : the episcopate and the Prayer Book. The fortunes of the two were inextricably linked and for two centuries, proposals for reforming the Prayer Book seemed like criticism of bishops. Hence any revision of the Prayer Book had to take into account the vast authority which had accreted in the course of over two centuries. No other Prayer Book had lasted as long. Equally, during that time, the spread of the Anglican communion to overseas colonies, including those of North America meant that the revision of the 1662 Prayer Book contemplated by any particular province had to take account of other trends in other provinces. However much parishes or provinces might differ, they were linked by the same form of words.

Professor Hinchliff, the first holder of the chair of ecclesiastical history at Rhodes University tells the story of the revision of the 1662 order in the Church of the Province of South Africa, in so far as this affected the communion service. He surveys the change of each jot and tittle.

What then were the pressures making for revision ? Some were theological : the " dislocation of the canon of the mass ; " insufficient place for thanksgiving in what was after all the eucharist. Other pressures—as important—were non-theological. The service of 1662 was too long for modern church-goers, and hence much unofficial amendment took place by omission. In South Africa, it

was inappropriate to pray for the Queen in the Orange Free State.

At the beginning of the present century, pressure for revision was rising throughout the whole Anglican communion. The movement for revision in South Africa appears to have been initiated within the diocese of Grahamstown, with two young priests, Bazeley and Gould taking a leading part. Their chief critique of the existing order was that there should be a fuller and more orderly prayer of thanksgiving. They also sought to restore the invocation of the Holy Spirit to the place it held in eastern liturgies. Their assumption was that the more primitive the liturgy, the more pure it was likely to be, an assumption, which in liturgical study only takes one back to the Apostolic Constitutions of the 4th century unless one goes back to the suspect forms of the anti-pope Hippolytus in the previous century. Again, there was a tendency to assume that worship was more uniform than the evidence appears to warrant. But any true revision must not only look backwards at earlier models : it had also to bear in mind the contemporary situation.

Professor Hinchliff devotes nearly one third of the book to discussing the controversy which arose over the rearrangement of the anaphora and the epiklesis, a controversy which makes remarkable reading—even for theological controversy. In the end, the moderate views of the bishops prevailed over their partizan critics among the inferior clergy. These views were at times inconsistent for guardians of doctrine, but had the great merit of disclaiming any attempt to predicate the exact moment of consecration. In refusing to make such a definition, the

bishops took a position apart from Rome and Orthodoxy, a position which after all, the Anglican Church must occupy if it is to have any independent claims to catholicism.

Professor Hinchliff tells his story well, and in doing so shows incidentally what refreshing advances have been made in liturgical discussion since the days of the Savoy conference. If liturgical revision had become largely the province of experts, it had passed in this country at least from the realm of politics. Any non-Anglican reader, pondering the final canon, will doubtless be struck by the fact that the differences in the communion service are not those of the service itself but in the obligatory of actions, dress, and other such aspects which almost to the extent that they are obvious are unimportant.

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The Master's Men : William Barclay. S.C.M. Press. 125pp 8/6).

This book is an expansion of a series that appeared in the British Weekly some time ago. Here is Dr. Barclay, as usual, putting his wide and sanctified scholarship at the service of the pulpit and the pew. All that the New Testament tells us about the Twelve is here plus all that can be gleaned from the Apocrypha and other early sources. Before our eyes we see the Twelve developing from what they were when Jesus called them to what they became eventually. The resulting picture of them gives us a new and deeper insight into the heart and the mind of the Master, and we know them and ourselves better too.

Some of the chapter titles are very happily chosen, e.g. Thomas: The Man who became Certain by Doubting. And some of our many questions are answered, e.g. Why do we know more about Peter than about any of the other apostles? The introductory chapter solves some problems of identification and corrects some of the errors of the Authorised Version. Simon the Canaanite should be Simon the Cananaean which is the Aramaic word for Zelotes. For ministers wishing to give their people a course on the Apostles and for Bible Class leaders this book is the very thing.

D.W.S.

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The Baptismal Sacrifice, by George Every, S.C.M.

One of the series of "Studies in Ministry and Worship" this Essay is in part a historical study of the place of Baptism in Christian rites, in part an effort at understanding the theological significance of Baptism, seen in relation to other initiations, Christian and non-Christian, and in part a contribution to the present debate in the administration of Baptism in the Church of England today.

The title of the book indicates the general theological position maintained—the close relationship of Baptism to the Sacrifice of Christ both on Calvary and in the Eucharist. "Baptism without the Eucharist is incomplete, an

unfinished rite" (p. 95) "the Christian vision of baptism and eucharist as communion in the death and resurrection of Christ, an historical death and triumph once completed, once begun in us, but renewed day by day, not only in the eucharist but in every response to Christ's calling" (p. 106) so in Luther's words quoted from "The Babylonian Captivity"—"you must understand baptism to mean something by which evermore you die and live." Brother Every makes some pointed comments: "In our present Western practice the effects of baptism overshadow its meaning" and he engages the liturgiologists and the theologians in controversy, so that there is something of interest for everyone in this very worth-while addition to the series.

N.B.

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Not as the Scribes, 'Lay Sermons' by Middleton Murry, edited by Alec R. Vidler. (S.C.M. Press, 255 pp. 18/-).

Many will be grateful to Dr. Vidler for having rescued from oblivion these Sunday evening talks by Middleton Murry to the members of the agricultural community he founded. Murry certainly had something to say and the ability to do so in lucid and pleasing English. That he had a message was due to the fact that his heart had been wholly captured by Christ and responded to Him with an honesty that went far beyond what most more orthodox Christians contrive. Yet he found himself unable to be fully at home in the organised Church as he found it, and turned his back on the Anglican orders he had at one time contemplated, devoting himself to the development of a Christian community on the land as being the task to which he believed himself to be called.

Most of these talks were addressed to the members of this community, but appended to them are an address to a clergy conference on "Parish and People," and another "On Church-going" to a Student Christian Movement conference. They are very revealing of the reactions to the Christian faith of a mind fundamentally honest: they record its testimony to the inescapable Christ and the reality of His revelation. There is serene conviction in them and excitement too, over the immeasurable richness of the Christian heritage. And throughout is a humility which reinforces rather than detracts from the force of the positive message conveyed. This book is a really valuable one as giving us a truly honest man, utterly loyal to his vision of Christ, 'coming clean' as to what he has found he must believe and, no less, what he has as yet found he cannot believe.

O.B.

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by A. Kerr, Lovedale, C.P.